GADYA KHANDANI

SELECTIONS OF SANSKRIT PROSE FOR INTERMEDIATE STUDENTS

SELECTED AND ANNOTATED

BY

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PREFACE

THIS selection of Sanskrit prose pieces needs no apology. This is a novel effort to bring Intermediate Students of Sanskrit in touch with works little known to them. For a long time, the students in order to read Sanskrit prose, had before them either small simple stories selected from Panchatantra, Hitopadesha etc. or some pieces from the elaborate prose works of Dandin and Bana. It created either a very poor or a dry impression on the minds of students.

The selections given here have a very wide range. They cover a period starting right from the hoary Vedic times down to the present centuries. The selection has been made to present the various view-points and the different ways of treating them, whether selection is wise or otherwise will be determined by the reception of the book at the hands of teachers as well as students.

The notes which are neither very lengthy nor very scrapy, are mainly meant to serve as hints. Students should look to their teachers more for notes than to the hints suggested here. Notes, however copious they may be, can never make the direct explanation from a teacher, unnecessary. Consequently I have not tried to explain each and every word but have paved the way leading to the understanding of these passages.

हरिः ॐ ।

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ॐ शांतिः शांतिः शांतिः ।

गद्य-खण्डानि

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हरिः ॐ ।

नमो वाचे । या चोदिता या चानुदिता तस्यै वाचे नमः । नमो वाचे नमो वाचस्पतये । नम ऋषिभ्यो मंत्रपतिभ्यः । मा मामृषयो मंत्रपतयः परादुः । माहमृषीन्मंत्रकृतो मंत्रपतीन्परादाम् । वैश्वदेवीं वाचमुद्यासं शिवामदस्तां जुष्टां देवेभ्यः । शर्म मे द्यौः शर्म पृथिवी शर्म विश्वमिदं जगत् । शर्म चंद्रश्च सूर्यश्च शर्म ब्रह्मप्रजापती । भूतं वदिष्ये भुवनं वदिष्ये तेजो वदिष्ये यशो वदिष्ये तपो वदिष्ये ब्रह्म वदिष्ये सत्यं वदिष्ये । तस्मा अहमिदमुपस्तरणमुपस्तृणे । उपस्तरणं मे प्रजायै पशूनां भूयात् । उपस्तरणमहं प्रजायै पशूनां भूयासम् । प्राणापानौ मृत्योर्मा पातम् । प्राणापानौ मा मा हासिष्टम् । मधु मनिष्ये मधु जनिष्ये । मधु वक्ष्यामि मधु वदिष्यामि । मधुमतीं देवेभ्यो वाचमुद्यासं शुश्रूषेण्यां मनुष्येभ्यः । तं मा देवा अवन्तु शोभायै पितरोऽनुमदन्तु । ॐ शांतिः शांतिः शांतिः ।

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त्रयः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुर्देवा मनुष्या असुराः। उषित्वा ब्रह्मचर्यं देवा ऊचुः। ब्रवीतु नो भवानिति। तेभ्यो हैतदक्षरमुवाच द इति। व्यज्ञासिष्टा३ इति। व्यज्ञासिष्मेति होचुर्दाम्यतेति न आत्थेति। ओमिति होवाच व्यज्ञासिष्टेति। अथ हैनं मनुष्या ऊचुः। ब्रवीतु नो भवानिति। तेभ्यो हैतदेवाक्षरमुवाच द इति। व्यज्ञासिष्टा ३ इति। व्यज्ञासिष्मेति होचुर्दत्ते ति न आत्थेति। ओमिति होवाच व्यज्ञासिष्टेति। अथ हैनमसुरा ऊचुः। ब्रवीतु नो भवानिति। तेभ्यो हैतदेवाक्षरमुवाच द इति। व्यज्ञासिष्टा ३ इति। व्यज्ञासिष्मेति होचुर्दयध्वमिति न आत्थेति। ओमिति होवाच व्यज्ञासिष्टेति। तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुः। द द द इति। दाम्यत दत्त दयध्वमिति। तदेतत्त्रयं शिक्षेत्। दमं दानं दयामिति।

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FOR CLASS NOTES

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प्राजापत्यो हाऽऽरुणिः सुपर्णेयः प्रजापतिं पितरमुपससार। किं भगवन्तः परमं वदन्तीति। तस्मै प्रोवाच। सत्येन वायुरावाति, सत्येनादित्यो रोचते, दिवि सत्यं वाचः प्रतिष्ठा, सत्ये सर्वं प्रतिष्ठितं, तस्मात्सत्यं परमं वदंति। तपसा देवा देवतामग्र आयन्, तपसर्षयः सुवरन्वविंदन्, तपसा सपत्नान्प्रणुदामारातीस्तपसि सर्वं प्रतिष्ठितं, तस्मात्तपः परमं वदंति। दमेन दांताः किल्विषमवधून्वन्ति, दमेन ब्रह्मचारिणः सुवरगच्छन्, दमो भूतानां दुराधर्षं, दमे सर्वं प्रतिष्ठितं, तस्माद्दमः परमं वदंति। शमेन शांताः शिवमाचरन्ति, शमेन नाकं मुनयोऽन्वविंदन्, शमो भूतानां दुराधर्षं, शमे सर्वं प्रतिष्ठितं, तस्माच्छमः परमं वदंति। दानं यज्ञानां वरूथं दक्षिणा, लोके दातारं सर्वभूतान्युपजीवंति, दानेनारातीरपानुदन्त, दानेन द्विषन्तो मित्रा भवंति, दाने सर्वं प्रतिष्ठितं, तस्माद्दानं परमं वदन्ति। धर्मो विश्वस्य जगतः प्रतिष्ठा, लोके धर्मिष्ठं प्रजा उपसर्पंति, धर्मेण पापमपनुदति, धर्मे सर्वं प्रतिष्ठितं, तस्माद्धर्मं परमं वदंति। प्रजननं वै प्रतिष्ठा, लोके साधु प्रजायास्तंतुं तन्वानः पितृणामनृणो भवति, तदेव तस्या अनृणं, तस्मात्प्रजननं परमं वदन्ति। अग्नयो वै त्रयी विद्या देवयानः पंथा, गार्हपत्य ऋक्पृथिवी रथंतरं, अन्वाहार्यपचनं यजु-

रंतरिक्षं वामदेव्यम्, आहवनीयः साम सुवर्गो लोको बृहत्, तस्मादग्नीन्परमं वदंति। अग्निहोत्रं सायंप्रातर्गृहाणां निष्कृतिः स्विष्टं सुहुतं, यज्ञक्रतूनां प्रायणं, सुवर्गस्य लोकस्य ज्योतिः, तस्मादग्निहोत्रं परमं वदंति। यज्ञ इति यज्ञेन हि देवा दिवं गताः, यज्ञेनासुरानपानुदंत, यज्ञेन द्विषन्तो मित्रा भवंति, यज्ञे सर्वं प्रतिष्ठितं, तस्माद्यज्ञं परमं वदंति। मानसं वै प्राजापत्यं पवित्रं, मानसेन मनसा साधु पश्यति, मानसा ऋषयः प्रजा असृजंत, मानसे सर्वं प्रतिष्ठितं, तस्मान्मानसं परमं वदंति। न्यास इत्याहुर्मनीषिणो ब्रह्माणं, ब्रह्मा विश्वः कतमः स्वयंभूः प्रजापतिः संवत्सर इति, संवत्सरोऽसावादित्यो य एष आदित्ये पुरुषः स परमेष्ठी ब्रह्माऽऽत्मा, ज्ञात्वा तमेवं मनसा हृदा च भूयो न मृत्युमुपयाहि विद्वान्, तस्मान्न्यासमेषां तपसा मतिरिक्तमाहुः। ओमित्यात्मानं युंजीत। एतद्वै महोपनिषदं देवानां गुह्यम्। य एवं वेद ब्रह्मणो महिमानमाप्नोति तस्माद्ब्रह्मणो महिमानम्। इत्युपनिषत्।

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शब्दानुशासनमिदानीं कर्तव्यम् । तत्कथं कर्तव्यम् । किं शब्दोपदेशः कर्तव्य, आहोस्विदपशब्दोपदेश आहोस्वि दुभयोपदेश इति । अन्यतरोपदेशेन कृतं स्यात् । तद्यथा । भक्ष्यनियमेनाभक्ष्यप्रतिषेधो गम्यते । पञ्च पञ्चनखा भक्ष्या इत्युक्ते गम्यते एतदतोऽन्ये अभक्ष्या इति । अभक्ष्यप्रतिषेधेन वा भक्ष्यनियमः । तद्यथा । अभक्ष्यो ग्रामकुक्कुटः । अभक्ष्यो ग्रामसूकर इत्युक्ते गम्यत एव आरण्यो भक्ष्य इति । एवमिहापि। यदि तावच्छब्दोपदेशः क्रियते गौरित्येतस्मिन्नुपदिष्टे गम्यत एतद्गाव्यादयोऽपशब्दा इति । अथाप्यपशब्दोपदेशः क्रियते गाव्यादिषूपदिष्टेषु गम्यत एतद्गौरित्येष शब्द इति । किं पुनरत्र ज्यायः । लघुत्वाच्छब्दोपदेशः । लघीयाञ्छब्दोपदेशः । गरीयानपशब्दोपदेशः। एकैकस्य शब्दस्य बहवोऽपभ्रंशाः। तद्यथा । गौरित्यस्य गावी गोणी गोता गोपोतलिकेत्येवमादयोऽपभ्रंशाः । इष्टान्वाख्यानं खल्वपि भवति ।

अथैतस्मिञ्शब्दोपदेशे सति किं शब्दानां प्रतिपत्तौ प्रतिपदपाठः कर्तव्यः । गौरश्वः पुरुषो हस्ती शकुनिर्मृगो ब्राह्मण इत्येवमादयः शब्दाः पठितव्याः । नेत्याह । अनभ्युपाय एष शब्दानां प्रतिपत्तौ प्रतिपदपाठः । एवं हि श्रूयते। बृहस्पतिरिन्द्राय दिव्यं वर्षसहस्रं प्रतिपदोक्तानां

शब्दानां शब्दपारायणं प्रोवाच नान्तं जगाम। बृहस्पतिश्च प्रवक्ता। इन्द्रश्चाध्येता। दिव्यं वर्षसहस्रमध्ययनकालः। न चान्तं जगाम। किं पुनरद्यत्वे ? यः सर्वथा चिरं जीवति स वर्षशतं जीवति। चतुर्भिश्च प्रकारैर्विद्योपयुक्ता भवति। आगमकालेन स्वाध्यायकालेन प्रवचनकालेन व्यवहारकालेनेति। तत्र चास्यागमकालेनैवायुः कृत्स्नं पर्युपयुक्तं स्यात्। तस्मादनभ्युपायः शब्दानां प्रतिपत्तौ प्रतिपदपाठः। कथं तर्हीमे शब्दाः प्रतिपत्तव्याः। किंचित्सामान्यविशेषवल्लक्षणं प्रवर्त्यं येनाल्पेन यत्नेन महतो महतः शब्दौघान्प्रतिपद्येरन्।

शब्दानां शब्दपारायणं प्रोवाच नान्तं जगाम। बृहस्पतिश्च प्रवक्ता। इन्द्रश्चाध्येता। दिव्यं वर्षसहस्रमध्ययनकालः। न चान्तं जगाम। किं पुनरद्यत्वे ? यः सर्वथा चिरं जीवति स वर्षशतं जीवति। चतुर्भिश्च प्रकारैर्विद्योपयुक्ता भवति। आगमकालेन स्वाध्यायकालेन प्रवचनकालेन व्यवहारकालेनेति। तत्र चास्यागमकालेनैवायुः कृत्स्नं पर्युपयुक्तं स्यात्। तस्मादनभ्युपायः शब्दानां प्रतिपत्तौ प्रतिपदपाठः। कथं तर्हीमे शब्दाः प्रतिपत्तव्याः। किंचित्सामान्यविशेषवल्लक्षणं प्रवर्त्यं येनाल्पेन यत्नेन महतो महतः शब्दौघान्प्रतिपद्येरन्।

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शतायुर्वै पुरुषो विभज्य कालमन्योन्यानुबद्धं परस्परस्यानुपघातकं त्रिवर्गं सेवेत। बाल्ये विद्याग्रहणादीनर्थान्। कामं च यौवने। स्थाविरे धर्मं मोक्षं च। अनित्यत्वादायुषो यथोपपादं वा सेवेत। ब्रह्मचर्यमेव त्वा विद्याग्रहणात्। अलौकिकत्वाददृष्टार्थत्वादप्रवृत्तानां यज्ञादीनां शास्त्रात्प्रवर्तनं लौकिकत्वाद्दृष्टार्थत्वाच्च प्रवृत्तेभ्यश्च मांसभक्षणादिभ्यः शास्त्रादेव निवारणं धर्मः। तं श्रुतेर्धर्मज्ञसमवायाच्च प्रतिपद्येत। विद्याभूमिहिरण्यपशुधान्यभाण्डोपस्करमित्रादीनामर्जनमर्जितस्य विवर्धनमर्थः। तमध्यक्षप्रचाराद्वार्तासमयविद्भ्यो वणिग्भ्यश्च। श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणानामात्मसंयुक्तेन मनसाधिष्ठितानां स्वेषु स्वेषु विषयेष्वानुकूल्यतः प्रवृत्तिः कामः। स्पर्शविशेषविषयात्त्वस्याभिमानिकसुखानुविद्धा फलवत्यर्थप्रतीतिः प्राधान्यात्कामः। तं कामसूत्रान्नागरिकजनसमवायाच्च प्रतिपद्येत। एषां समवाये पूर्वः पूर्वो गरीयान्। अर्थश्च राज्ञः। तन्मूलत्वाल्लोकयात्रायाः। वेश्यायाश्च। इति त्रिवर्गप्रतिपत्तिः।

धर्मस्यालौकिकत्वात्तदभिधायकं शास्त्रं युक्तम् उपायपूर्वकत्वादर्थसिद्धेः। उपायप्रतिपत्तिः शास्त्रात्। तिर्यग्योनिष्वपि तु स्वयंप्रवृत्तत्वात्कामस्य नित्यत्वाच्च

न शास्त्रेण क्रूरयमस्तीन्यायामार्गः । संप्रयोगमार्गे ग्राम्यीपुंसयोरेकायमवरोधने । सा चापायप्रतिपत्तिः कारणादिति वात्स्यायनः । तिर्यग्योनिषु पुनरनावृतत्वात् [illegible] कालं यावदर्थं प्रवृत्तबुद्धिपूर्वकत्वाच्च प्रवृत्ते रनुपायः प्रत्ययः ।

न धर्मांश्चरेत् । [illegible] । [illegible] कुर्यात् । [illegible] । [illegible] । [illegible] वात्स्यायनः ।

[illegible] । [illegible] । [illegible] वात्स्यायनः ।

न कामांश्चरेत् । धर्मार्थयोः प्रधानयोरेवमन्येषां च सत
प्रत्यनीकत्वात् । अनर्थजनसंसर्गमसद्व्यवसायमशौच
मनायतिं चैते पुरुषस्य जनयंति । तथा प्रमादं लाघवम
प्रत्ययमग्राह्यतां च । बहवश्च कामवशगाः सगणा ए
विनष्टाः श्रूयंते । यथा दाण्डक्यो नाम भोजः कामाद्ब्रा
ह्मणकन्यामभिमन्यमानः सबंधुराष्ट्रो विननाश । देवराजश्चा
हल्यामतिबलश्च कीचको द्रौपदीं रावणश्च सीतामपं
चान्ये च बहवो दृश्यन्ते कामवशगा विनष्टा इत्यर्थ
चिंतकाः । शरीरस्थितिहेतुत्वादाहारसधर्माणो हि कामाः
फलभूताश्च धर्मार्थयोः । बोद्धव्यं तु दोषेष्विव नहि भिक्षुकाः
संतीति स्थाल्यो नाधिश्रीयन्ते । नहि मृगाः संतीति यवा
नोप्यन्त इति वात्स्यायनः ।

एवमर्थं च कामं च धर्मं चोपाचरन्नरः ।
इहामुत्र च निःशल्यमत्यंतं सुखमश्नुते ॥

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आर्येहीत्युपगुह्य भावपिशुनैरुत्कर्णितै रोमभिः
सभ्येषूच्छ्वसितेषु तुल्यकुलजम्लानाननोद्वीक्षितः।
स्नेहव्यालुलितेन बाष्पगुरुणा तत्वेक्षिणा चक्षुषा
यः पित्राभिहितो निरीक्ष्य निखिलां पाहि त्वमुर्वीमिति॥

तस्य विविधसमरशतावतरणदक्षस्य स्वभुजबलपराक्रमैकबन्धोः पराक्रमाङ्कस्य परशुशरशंकुशक्तिप्रासासितोमरभिंदिपालनाराचवैतस्तिकाद्यनेकप्रहरणविरूढाकुलव्रणशताङ्कशोभासमुदयोपचितकान्ततरवर्ष्मणः सर्वदक्षिणापथराजग्रहणमोक्षानुग्रहजनितप्रतापोन्मिश्रमाहाभाग्यस्य अनेकार्यावर्तराजप्रसभोद्धरणोद्वृत्तप्रभावमहतः परिचारकीकृतसर्वाटविकराजस्य प्रत्यन्तनृपतिभिर्मालवार्जुनायनयौधेयमाद्रकाभीरसनकानीककाकखरपरिकादिभिश्च सर्वकरदानाज्ञाकरणप्रणामागमनपरितोषितप्रचण्डशासनस्य अनेकभ्रष्टराज्योत्सन्नराजवंशप्रतिष्ठापनोद्भूतनिखिलभुवनविचरणश्रांतयशसः दैवपुत्रशाहिशाहानुशाहिशकमुरुण्डैः सैंहलकादिभिश्च सर्वद्वीपवासिभिरात्मनिवेदनकन्योपायनदानगरुत्मदङ्कस्वविषयभुक्तिशासनयाचनाद्युपायसेवाकृतबाहुवीर्यप्रसरधरणीबन्धस्य पृथिव्यामप्रतिरथस्य सुचरितशतालंकृतानेकगुणगणोत्सिक्तिभिश्चरणतलप्रमृष्टान्यनरपतिकीर्तेः साध्वसाधूदयप्रलयहेतुपुरुषस्य, अचिन्त्यस्य,

भक्त्यवनतिमात्रग्राह्यमृदुहृदयस्य, अनुकम्पावतः, अनेकगो-शतसहस्रप्रदायिनः कृपणदीनानाथातुरजनोद्धरणमन्त्रदीक्षाभ्युपगतमनसः समिद्धस्य विग्रहवतो लोकानुग्रहस्य धनदवरुणेन्द्रान्तकसमस्य स्वभुजबलविजितानेकनरपतिविभवप्रत्यर्पणानित्यव्यापृतायुक्तपुरुषस्य निशितविदग्धमतिगान्धर्वललितैर्व्रीडितत्रिदशपतिगुरुतुम्बुरुनारदादेः विद्वज्जनोपजीव्यानेककाव्यक्रियाभिः प्रतिष्ठितकविराजशब्दस्य सुचिरस्तोतव्यानेकाद्भुतोदारचरितस्य लोकसमयक्रियानुविधानमात्रमानुषस्य लोकधाम्नो देवस्य महाराजश्रीगुप्तप्रपौत्रस्य महाराजश्रीघटोत्कचपौत्रस्य महाराजाधिराजश्रीचंद्रगुप्तपुत्रस्य लिच्छविदौहित्रस्य महादेव्यां कुमारदेव्यामुत्पन्नस्य महाराजाधिराजश्रीसमुद्रगुप्तस्य सर्वपृथिवीविजयजनितोदयव्याप्तनिखिलावनितलां कीर्तिमितस्त्रिदशपतिभवनगमनावाप्तललितसुखविचरणामाचक्षाण इव भुवो बाहुरयमुच्छ्रितः स्तम्भः।

यस्य—

प्रदानभुजविक्रमप्रशमशास्त्रवाक्योदयैः
उपर्युपरि संचयोच्छ्रितमनेकमार्गं यशः।
पुनाति भुवनत्रयं पशुपतेर्जटान्तर्गुहा-
निरोधपरिमोक्षशीघ्रमिव पाण्डु गाङ्गं पयः॥

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व्याकरणस्य न किंचिदपि प्रामाण्यम् । न तावत्त्स्यचं मूलं गवादिशब्दा एव साधवो न गाव्यादिशब्दाः साधूनेव प्रयुञ्जीत नापशब्दानित्यर्थद्वयस्य केनापीन्द्रियेण ग्रहीतुमशक्यत्वात् । विगीतत्वमपि व्याकरणे बहुश उपलभ्यते । अनादिसिद्धेऽभियुक्तव्यवहारे गृहीतसंगतिका गवादिशब्दा एव साधव इति भगवतो मतम् । पाणिनिस्तु शास्त्रस्याऽऽमूलचूडं तद्विपरीतानेव शब्दाञ्शगौ । 'अइउण्', 'घेर्ङिति', 'स्तोः श्चुनाश्चुः', 'ष्टुनाष्टुः' इत्यादि प्रयोगात् । न च धर्मार्थकाममोक्षादिषु किंचित्फलं व्याकरणस्य पश्यामः । वेदस्तु प्रयत्नेन व्याकरणं बाधते 'तस्माद्ब्राह्मणेन न म्लेच्छितवै नापभाषितवै म्लेच्छोह वा एष यदपशब्दः' इति । परस्परविरोधश्च भूयानस्मि त्रिमुनिव्याकरणमित्यभ्युपगच्छंति । यत्पाणिनिना प्रयुक्तं 'इन्धिभवतिभ्यांच', 'कर्मवत्कर्मणा तुल्यक्रियः' इति, तत्कात्यायनो दूषयति, 'इन्धेश्छन्दोविषयत्वाद्भुवो वुको नित्यत्वात्ताभ्यां लिटः किद्वचनानर्थक्यं, सिद्धं तु प्राक्तनकर्मत्वात् इति । कचित्तु पाणिनिना प्रोक्तं स्वयमेव दूष्यते—'तदशिष्यं संज्ञाप्रमाणत्वात्' इति । तस्मात्र व्याकरणं प्रमाणमिति प्राप्ते ब्रूमः ।

न तावदिदं निर्मूलं पूर्वव्याकरणानामेव मूलत्वात् ।

सन्तिहि तानि, पाणिनिनैव तत्तन्मतानामुदाहृतत्वात् । 'तृषिमृषिकृषेः काश्यपस्य', 'ऋतो भारद्वाजस्य', 'त्रिप्रभृतिषु शाकटायनस्य,' 'लोपः शाकल्यस्य', 'ओतो गार्ग्यस्य', इति ह्युदाहृतम् । तत्तद्व्याकरणानां पूर्वपूर्वव्याकरणमूलत्वेऽपि बीजाङ्कुरवदनादित्वेन मूलक्षयाभावान्नानवस्थादोषः। न च 'घेर्ङिति' इत्यादेरपशब्दत्वं सांकेतिकानामपि गवादिशब्दवत्स्वविषये सुशब्दत्वात् । अन्यथा 'ववः प्रवाहणिरकामयत' इत्यादिरपशब्दः स्यात् । नापि निष्फलत्वम् । 'एकः शब्दः सम्यग्ज्ञातः सुप्रयुक्तः स्वर्गे लोके कामधुग्भवति' इति साधुशब्दावगमतत्प्रयोगाभ्यां धर्मोत्पत्तिश्रवणात् । नापि वेदबाधः । 'न म्लेच्छितवै' इत्यादेर्गाव्याद्यपशब्दविषयत्वादिनाप्युपपत्तेः । नापि परस्परविरोधः । उक्तानुक्तदुरुक्तचिंतारूपं वार्तिकं कुर्वतः कात्यायनस्य क्वचित्क्वचिद् दूषयितुमुचितत्वात् । नापि स्वोक्तव्याहतिः पूर्वोत्तरपक्षाभिप्रायेण तदुपन्यासात् । तस्मात्प्रमाणभूतव्याकरणानुसारेण गवादिशब्दा एव साधवस्तानेव प्रयुंजीतेति सिद्धम् ।

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कोऽयं वेदो नाम। न हि तत्र लक्षणं प्रमाणं वास्ति। न च तदुभयव्यतिरेकेण किंचिद्वस्तु प्रसिद्ध्यति। 'लक्षणप्रमाणाभ्यां हि वस्तुसिद्धिः' इति न्यायविदां मतम्।

प्रत्यक्षानुमानागमेषु प्रमाणविशेषेष्वन्तिमो वेद इति तल्लक्षणमिति चेन्न। मन्वादिस्मृतिष्वतिव्याप्तेः। समयबलेन 'सम्यक्परोक्षानुभवसाधनम्' इत्येतस्यागमलक्षणस्य तास्वपि सद्भावात्। 'अपौरुषेयत्वे सति' इति विशेषणाददोष इति चेन्न। वेदस्यापि परमेश्वरनिर्मितत्वेन पौरुषेयत्वात्। शरीरधारिपुरुषनिर्मितत्वाभावादपौरुषेयत्वमिति चेन्न। 'सहस्रशीर्षा पुरुषः' इत्यादि श्रुतिभिरीश्वरस्यापि शरीरित्वात्। कर्मफलरूपशरीरधारिजीवनिर्मितत्वाभावमात्रेणापौरुषेयत्वं विवक्षितमिति चेन्न। जीवविशेषैरग्निवाय्वादित्यैर्वेदानामुत्पादितत्वात्। 'ऋग्वेद एवाग्नेरजायत यजुर्वेदो वायोः सामवेद आदित्यात्' इति श्रुतेः। ईश्वरस्याग्न्यादिप्रेरकत्वेन निर्मातृत्वं द्रष्टव्यम्। मन्त्रब्राह्मणात्मकः शब्दराशिर्वेद इति चेन्न। ईदृशो मन्त्र ईदृशं ब्राह्मणमित्यनयोरद्याप्यनिर्णीतत्वात्। तस्मान्नास्ति किंचिद्वेदस्य लक्षणम्।

नापि तत्सद्भावे प्रमाणं पश्यामः। 'ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं चतुर्थम्' इत्यादि वाक्यं

प्रमाणमिति चेन्न। तस्यापि वाक्यस्य वेदान्तःपातित्वे-नात्माश्रयत्वप्रसंगात्। न खलु निपुणोऽपि स्वस्कन्ध-मारोढुं प्रभवति। 'वेद एव द्विजातीनां निःश्रेयसकरः परः' इत्यादि स्मृतिवाक्यं प्रमाणमितिचेन्न। तस्याप्युक्त-श्रुतिमूलत्वेन निराकृतत्वात्। प्रत्यक्षादिकं तु शंकितुमप्य-योग्यम्। वेदविषया तु लोकप्रसिद्धिः सार्वजनीनापि 'नीलं नमः' इत्यादिवद्भ्रान्ता। तस्माल्लक्षणप्रमाणरहितस्य वेदस्य सद्भावो नाङ्गीकर्तुं शक्यते। इति पूर्वः पक्षः।

अत्रोच्यते—मंत्रब्राह्मणात्मकत्वं तावददुष्टं लक्षणम्। अत एव आपस्तंबो यज्ञपरिभाषायामेवमाह 'मंत्र-ब्राह्मणयोर्वेदनामधेयम्' इति। तयोस्तु स्वरूपमुपरिष्टान्नि-र्णेष्यते। अपौरुषेयत्वमितीदमपि यादृशमस्माभिर्विवक्षितं तादृशमुपरिष्टात् स्पष्टीभविष्यति। प्रमाणान्यपि यथोक्त-श्रुतिस्मृतिलोकप्रसिद्धिरूपाणि वेदसद्भावे द्रष्टव्यानि। यथा घटपटादिद्रव्याणां स्वप्रकाशकत्वाभावेऽपि सूर्य-चन्द्रादीनां स्वप्रकाशकत्वमविरुद्धं तथा मनुष्यादीनां स्वस्कन्धारोहणासंभवेऽपि अकुण्ठितशक्तेर्वेदस्य इतरवस्तु-प्रतिपादकत्ववत्स्वप्रतिपादकत्वमप्यस्तु। अत एव संप्र-दायविदः, अकुण्ठितां शक्तिं वेदस्य दर्शयन्ति 'चोदना हि भूतं भवन्तं भविष्यन्तं सूक्ष्मं व्यवहितं विप्रकृष्टमित्येवं-जातीयकमर्थं शक्नोत्यवगमयितुमिति'। तथा

वेदमूलायाः स्मृतेस्तदुभयमूलाया लोकप्रसिद्धेश्च प्रामाण्यं दुर्वारम् । तस्माल्लक्षणप्रमाणसिद्धो वेदो न केनापि चार्वाकादिनाऽपोढुं शक्यत इति स्थितम् ।

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यथा शास्त्रप्रमाणेन वेदा नित्याः संतीति निश्चयोऽस्ति तथा युक्त्यापि। तद्यथा। नासत आत्मलाभो न सत आत्महानम्। योऽस्ति स भविष्यति। इति न्यायेन वेदानां नित्यत्वं स्वीकार्यम्। कुतः? यस्य मूलं नास्ति नैव तस्य शाखादयः संभवितुमर्हन्ति। वन्ध्यापुत्रविवाहदर्शनवत्। पुत्रो भवेच्चेत्तदा वंध्यात्वं न सिद्ध्येत्। स नास्ति चेत्पुनस्तस्य विवाहदर्शने कथं भवतः। एवमेवात्रापि विचारणीयम्। यदीश्वरे विद्यानन्ता न भवेत्कथमुपदिशेत्। स नोपदिशेच्चेन्नैव कस्यापि मनुष्यस्य विद्यासंबंधौ दर्शनं च स्याताम्। निर्मूलस्य प्ररोहाभावात्। न ह्यस्मिञ्जगति निर्मूलं किंचिदुत्पन्नं दृश्यते। यस्य सर्वेषां मनुष्याणां साक्षादनुभवोऽस्ति सोऽत्र प्रकाश्यते। यस्य प्रत्यक्षोऽनुभवस्तस्यैव संस्कारो, यस्यैव संस्कारस्तस्यैव स्मरणं ज्ञानं तेनैव प्रवृत्तिनिवृत्ती भवतो नान्यथेति। तद्यथा। येन संस्कृतभाषा पठ्यते तस्यास्तस्या एव संस्कारो भवति नान्यस्याः। येन देशभाषाधीयते तस्य तस्या एव संस्कारो भवति नातोऽन्यथा। एवं सृष्ट्यादौ विना ईश्वरोपदेशाध्यापनाभ्यां नैव कस्यापि विद्याया अनुभवः स्यात्। पुनः कथं संस्कारश्चैतेन विना कुतः स्मरणम्। न च स्मरणेन विना विद्याया लेशोऽपि कस्यचिद्भवि-

र्तुमर्हति ।

किं च भोः मनुष्याणां स्वाभाविकी या प्रवृत्तिरस्ति, तत्र सुखदुःखानुभवश्च, तयोत्तरोत्तरकाले क्रमानुक्रमाद्विद्यावृद्धिर्भविष्यत्येव, पुनः किमर्थमीश्वराद्वेदोत्पत्तेः स्वीकार इति ? एवं प्राप्ते ब्रूमः । यथा नेदानीमन्येभ्यः पठनेन विना कश्चिदपि विद्वान्भवति तस्य ज्ञानोन्नतिश्च तथा नैवेश्वरोपदेशागमनेन विना कस्यापि विद्याज्ञानोन्नतिर्भवेत् । अशिक्षितबालकवनस्थवत् । यथोपदेशमन्तरा न बालकानां न वा वनस्थानां च विद्यामनुष्यभावविज्ञाने अपि भवतः, पुनर्विद्योत्पत्तेस्तु का कथा ! तस्मादीश्वरादेव या वेदविद्याऽऽगता सा नित्यैवास्ति ।

(११)

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातंतुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि । यान्यस्माकं सुचरितानि । तानि सेवितव्यानि । नो इतराणि । ये के चास्मच्छ्रेयांसो ब्राह्मणाः । तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् । श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् । अथ यदि ते कर्म विचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा तत्र वर्तेथाः । एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमु चैतदुपास्यम् ।

Notes & Explanations

अवन्—The subject of this as well as that of भुनक् in the next sentence is ब्रह्म understood. The difference between the meanings of अव् and भुज् should be noted. Generally both the roots mean 'to take care of.' But in order to take care of a thing, it must be guarded from outside and must be supported from within. अव् is used in the former sense and भुज् in the latter. Sayana's interpretation is as given below —

यथा गुरुर्निरालस्य उपदिशति यथा च शिष्यः उपदिष्टं मर्थमप्रतिपत्तिविप्रतिपत्तिरहितो गृह्णाति तथा रक्षणमवनम् It means—By अवन is meant taking care in a way so that the teacher may teach without being lazy and that the student may understand what is taught without any non-understanding or misunderstanding. In the same way he says.

शिष्यस्याविद्या यथा निवर्तते तन्निवृत्तिं पश्यन्नाचार्यो यथा परितुष्यति तथा पालनं *i.e.* The root भुज् indicates that care by which the ignorance of a student is dispelled and by which the teacher when he sees the student's ignorance gone, is satisfied.

वीर्यं—power, energy. The word is used here in the sense of powerful deeds.

अधीतं—what is studied It is really a past

participle of इ with अधि to study, but here it is used as an abstract noun meaning study, according to the rule क्तस्य च वर्तमाने नपुंसके भाव उपसंख्यानम्.

विद्विषावहै—Imperative dual of द्विष् with वि The imperative is here used in the sense of 'prayer.' The root means to hate, but is here used in the sense of dislike, dissatisfaction. सायन gives the reasons of dissatisfaction. He says.

गुरुणा न सम्यग्व्याख्यातमिति शिष्यस्यापरितोषो द्वेषः।
शुश्रूषा न समीचीनेति गुरोरपरितोषः।

A student is dissatisfied because he thinks that (the lesson) is not properly explained by the teacher. A teacher on the other hand is dissatisfied because he thinks that the student did not properly pay attention to what he taught.

शान्तिः—Peace of mind. Mind is troubled by three kinds of pain called आधिभौतिक, proceeding from elements outside us, आध्यात्मिक, proceeding from causes within one's self; and आधिदैविक, proceeding from supernatural causes and the word शांति is thrice repeated to avert these three kinds of pain.

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(1)

This is also a prayer. It occurs at the begin-ning of तैत्तिरीय आरण्यक (fourth chapter). In Soma sacrifice, there is a ceremony called प्रवर्ग्य at which fresh milk is poured in a heated vessel by name महावीर Before the ceremony begins, the sacrificer with his wife, surrounded by sacrificial priests recites this prayer. It describes the importance of speech and the ends to which it should be utilised.

Translation

A bow to speech A bow to speech which is expressed as well as unexpressed. A bow to speech a bow to master of speech A bow to sages who composed prayers and who preserved them. May not the sages who composed the prayers and who preserved them, keep me away from them. May I not keep the sages who composed the prayers and preserved them, away from me. May I express words pertaining to all Gods, conducive to happiness, not imperfect and liked by Gods. May Heaven give me happiness, may the earth may all this which moves (between heaven and

earth), may the sun and the moon and may Brahma and the Creator give me happiness. I shall speak about the elements, about the world, about lustre, fame, religious austerity, Brahma and Truth. For this purpose, I spread this seat. May this be a support for my progeny and cattle. May I form a substratum for my progeny and cattle. May breath that goes upwards and that which goes downwards save me from death May these two breaths not leave me. Sweet shall I think, sweet shall I generate, sweet shall I hear and sweet shall I speak May I speak words full of honey for Gods and fit to be attended to by men. May Gods guard me of that type (from evil) and may manes (deceased ancestors) grant me grace, with pleasure



वाचे—Dative singular of वाक् speech. Here speech is divided in two parts—expressed and unexpressed—the spoken word which is our master and the unspoken word which is our slave In later works वाणी is divided into four parts—परा, पश्यन्ती, मध्यमा and वैखरी

वाचस्पति—master of speech—बृहस्पति is the god considered to be the master of speech

ऋषि—a seer. The derivation of this word is given in तैत्तिरीय आरण्यक प्रपाठक २, अनुवाक ९, as given below:—अजान्ह वै पृश्नींस्तपस्यमानान्ब्रह्म स्वयंभ्यानर्षत्तऋषयोऽभवन्तदृषीणामृषित्वम् । "The self-created Brahma went (appeared) before, the pure Ajas who had been practising penances. They became seers This is the derivation of seers."

मंत्रकृत्—a composer of hymns or prayers. The word has been left in the text printed from the two sentences नमऋषिभ्यो मंत्रपतिभ्यः and मामामृषयो मंत्रपतयः परादुः which should be read as नमऋषिभ्यो मंत्रकृद्भ्यो मंत्रपतिभ्यः and मामामृषयो मंत्रकृतो मंत्रपतयः परादुः । It is generally said that ऋषयो मंत्रद्रष्टारो न तु मंत्र कर्तारः—Sages were the seers of mantras and not their composers but the authority of the texts goes against this. Of course on account of their humility, they called themselves 'seers' and thus kept aside the pride of being 'composers.'

मंत्रपति—a master and preserver of prayers. The composed prayers cannot be known unless they are learnt well and preserved.

परादा—The root दा with परा in Vedic language means to give up, to throw away and परादुः and परादाम् are the 3rd person plural and first person singular aorist forms of this root. On account of

the negative particle no अ is added and the forms are दुः and दाम्

वैश्वदेवी—विश्वेषां देवानामियं वैश्वदेवी belonging to All-Gods. *विश्व is declined like सर्व*

उद्यासम्—may I speak. Benedictive of वद्

अदस्ता—The past participle दस्त of the root दस् to be exhausted, to be imperfect is also used in the causal according to Panini's sutra वा दान्तशान्तपूर्णदस्तस्पष्टच्छन्नज्ञप्ताः—These past participles दान्त etc. *are also used in the causal.* Hence दस्ता would mean which is exhausted either by itself or by some one else.

जुष्टा—liked, loved. *Past Participle of* जुष् to be pleased. It governs dative and sometimes instrumental.

शर्मन्—Happiness. It is the *object of the* verb स्यात् understood

जगत्—In the Vedic language it means all that moves. *It is derived from* गम्.

उपस्तरण—The word is derived from the root स्तृ with उप meaning to spread or scatter. It means a seat. The word hails from ancient times, when mere Kusha grass was used as a seat,

Cf-तृणानि भूमिरुदकं or संविष्टः कुशशयने निशां निनाय. Hence it came to mean as a support or substratum. Note अमृतोपस्तरणमसि

प्रजायै—In Vedic language चतुर्थी and षष्ठी are often interchanged.

प्राणापानौ—प्राण is the breath going upwards and अपान is one which goes downwards. This was the original two-fold division of breath. Later on it became five-fold by the addition of व्यान, उदान and समान.

वक्ष्यामि—This is the future form of वह्.

शुश्रूषेण्या—The word is derived from the desiderative of श्रु to hear. Hence it means, fit to be heard or attended to, serviceable

अनुमदन्तु—The root अनुमद् which literally means to rejoice over, here means to grant with pleasure.

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(2)

This is the second subdivision of the fifth chapter of बृहदारण्यकोपनिषद्. The importance of self-control, offering and pity is pointed out in

iis story There are three kinds of persons i this world—(1) Those who possess all what ney want and have nothing to do except to satisfy heir desires, (2) those who have to labour and arn their living by decent means and (3) those who follow cruel methods to achieve their objects These are suggested respectively in the story by देव मनुष्य and असुर The man of first type is likely to enjoy excessively and hence he needs self control For the second who is generally self-centred, the teaching of offering is essential and for the third is prescribed pity Man generally knows his weak points and even from a syllable infers rightly what is being told to him

Translation

The three types of descendants of the Creator, Gods, Men and Demons led the life of students with their father, the Creator Having led (finished) their studentship, the Gods said "Tell us (something), Sir" He told them the syllable द, and asked "Have you understood ?" "We have understood" said they, "You told us दाम्यत—Be self-controlled,' "Yes,' said he "You have understood." Then the men said to him, "Tell us (something), Sir" He told them the syllable द and asked "Have you understood ?" "We have

understood," said they, "You told us दत्त—offer." "Yes" said he "You have understood." Then the demons said to him, "Tell us (something), Sir." (And) he told the same syllable द and asked "Have you understood?" "We have understood" said they" You told us दयध्वम्—have pity." "Yes" said he "You have understood." This is what the divine voice, the thunder, repeats "द द द"—Be self controlled, offer, have pity. One should therefore learn this triad—self-control, offering and pity.

त्रयाः - The word is wrongly printed as त्रयः It is not the plural of त्रि—three, but that of त्रय—the three fold, the three-typed, the trial. Here it is an Adjective. At the end of this story, it is used as a noun.

प्राजापत्याः The sons of प्रजापति—the creator. The words ending in पति take the termination य and have the वृद्धि of the beginning vowel according to the sutra दित्यदित्यादित्यपत्युत्तरपदाण्यः

ब्रह्मचर्यं वस्—to lead the life of a student, to dwell with the preceptor as a student. ब्रह्मचर्यं is [illegible] and is used idiomatically with the [illegible] वस्

देवा मनुष्या असुराः—Gods men and demons. This is the literal meaning. The plural stated in general terms, suggests that something else is meant. दुर्गाचार्य in his commentary explains this in a very intelligent manner. He writes—

न देवा असुरा अन्य क्वचन न विद्यन्ते मनुष्येभ्य ।
मनुष्याणामेवादान्ता यऽन्यैर्गुणैर्युक्ता ते सप्तमास्ते देवा ।
लोभ प्रधाना मनुष्या । तथा हिंसायां क्रूरा असुरा ।

-There do not exist either Gods or demons, apart from men. Those among men who are wanting in self-control, but are endowed with other good qualities are Gods. Those who are characterised by eager desire or longing for various objects are men. Similarly, those are demons who are cruel and intent on inflicting injury on others. Further he says.

ते एव मनुष्या देवादिशब्दभाजो भवति । अतो मनुष्यैरेव शिक्षितव्य मेतत्त्रयमिति ।

hese men really are denoted by the terms God :. And hence men must learn this triad. If) take these words in their literal sense, only fering will be meant to be practised by men and it self-control and pity. But this is not the se. The triad is meant for men and hence is explanation.

उपित्वा—is derived from यम् which takes संप्रसारण before the termination त्वा and hence व is changed to उ.

व्यज्ञासिष्टा ३—The final vowel is here प्लुत or त्रिमात्रक and the numeral 3 shows its lengthening thrice as much as a short vowel. The प्लुत is caused by the sutra विचार्यमाणानाम् and by the sutra प्लुतप्रगृह्या अचि नित्यम्, the vowels आ of व्यज्ञासिष्टा and इ of इति do not coalesce. Where mere statement is indicated as further on, there is no pluta and hence the vowels are coalesced as व्यज्ञासिष्टेति.

स्तनयित्नु—Thunder. The word is derived from the root स्तन् to resound, to reverberate, by the उणादिसूत्र — स्तनिहृषिपुषिगदिमदिभ्यो णेरित्नुच्. Note the following—

स्तनयित्नु पुमान्वारिधरेऽपि स्तनितेऽपि च।
हर्षयित्नु सुते हेम्नि पापयित्नुः पिके द्विजे॥
गदयित्नुः पुमान्कामे जल्पाके कार्मुकेऽपि च।
मदयित्नुः कामदेवे पुमान्मद्यं नपुंसकम्॥

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(3)

This is the last but first portion of the tenth chapter of तैत्तिरीय आरण्यक. Here the sage प्रजापति

explains to his son आरुणि, the twelve means of obtaining liberation. This liberation is undoubtedly spiritual, but it need not to be said that when one gets spiritual liberation, one must necessarily obtain temporal liberation. These means are useful even in our daily routine of life and should thus be studied to be observed. They are truth, austerity, self-control, quietude, offering, duty, procreation, sacrificial fires oblation to them, sacrifice, concentration and renunciation. Out of these, the sacrificial fires, and the following two, belong to that particular period, when this text was written, but their spirit can even now be easily followed and will be found to be greatly efficacious.

Translation

Aruni, the son of Suparna and Prajapati, it is said, approached his father Prajapati. "What does your honour call the best of all" (asked he). To him he explained thus. By truth, blows wind, by truth, shines the sun in the sky, truth is the foundation of speech, everything is founded on truth. It is therefore that they call truth, the best of all. By austerity (performed) before, the Gods went to the position of Gods, by au-

terities, the sages attained heaven ; by austerity we push away our rivals and our enemies ; every thing is founded on austerity. It is therefor that they call austerity the best of all. By self control, the self-controlled shake off their sin by self-control, students went to Light ; self-con trol is very difficult to be attained ; everythin is founded on self-control. It is therefore tha they call self-control, the best of all. By quietude the quiet perform the good ; by quietude, th great thinkers attained heaven ; quietude is ver difficult to be attained ; everything is founded o quietude It is therefore that they call quietude the best of all Offering is the protection c sacrifices, their completion ; in this world a beings subsist on one who offers , they drive o enemies by offering , by offering, those who hat become friendly ; everything is founded o offering. It is therefore that they call offerin the best of all.

Duty is the basis of the whole world, in this world, people approach the most dutiful, one drives off sin by duty, everything is founded on duty. It is therefore that they call duty, the best of all. Procreation is really the foundation; in this world one who well extends the line of procreation becomes free from the debts of forefathers; for the posterity, that is the only way of being free from debts. It is therefore that they call procreation the best of all. The sacrificial fires form the real knowledge of the three Vedas, the path leading to Gods—the fire called गार्हपत्य is connected with the ऋग्वेद, the earth and the song रथंतर, the fire called अन्वाहार्यपचन is connected with the यजुर्वेद, the sky and the song वामदेव, the fire called आहवनीय is connected with the सामवेद, the space called heaven and the song बृहत. It is therefore that they call the sacrificial fires, the best of all. Oblation to the sacrificial fires given in the evening as well as in the morning is the price paid for homes; properly offered, properly sacrificed it forms the beginning of smaller as well as greater sacrifices, it becomes the light leading to the space called heaven. It is therefore that they call oblation to the sacrificial fires, the best of all. As regards sacrifice—by sacrifice verily the Gods went to heaven; by

sacrifice they drove off the demons. by sacrifice those who hate become friendly; everything is founded on sacrifice. It is therefore that they call sacrifice, the greatest of all. Concentration is the purifying thing leading to the Creator; by concentrated mind, one sees well; the sages with concentrated mind created offsprings, everything is founded on concentration. It is therefore, that they call concentration the best of all. Renunciation is what the thoughtful call the Supreme—the Supreme who is all-in-all, who is the highest bliss, who is self-created, the creator, the year personified. The year personified is this sun, the spirit that exists in the sun He stands above all; he is the Supreme Soul. Knowing Him thus, (O, आरुणि) by your mind and heart, you the knower should not again go near Death. It is therefore that renunciation is called the highest of all these austerities. Unite your soul while repeating the syllable Om. This is the secret of the Gods propounded by the great Upanishadas. He who knows this attains the greatness of the Supreme, from that knowledge attains the greatness of the Supreme. Here ends the secret doctrine.

———

किल्विष—Offence, fault, sin. Its derivation i unknown. The word on p. 10, is wrongl printed as किल्विष.

नाक—न+अक = मार्ग. heaven, to reach to whic there is no way.

वरूथ— The word is derived from वृ to cover to surround and means shelter, protection.

दक्षिणा—Very often it means the sacrificial fee paid to the priest, but here it means completion because it was दक्षिणा which completed the sacrifice.

मित्रा भवंति— If मित्रा be taken a separate word the form will be wrong, as the word मित्र in the sense of a friend is neuter If we take it together with the root भवति, as an example of अभूततद्भावे चि in the sense of अमित्रामित्राणीव भवंति, the regular form will be मित्री भवति. It must be therefore considered an आर्ष प्रयाग— used by sages and not to be used by us.

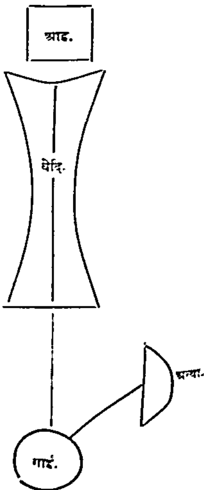
अनृण One who has repaid the debts and thus becomes free from them. The three debts are mentioned in Taittirya Sanhita as given below—

जायमानो वै ब्राह्मणस्त्रिभिर्ऋणवा जायते।
ब्रह्मचर्येण ऋषिभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्यः।
एष वा अनृणो यः पुत्री यज्वा ब्रह्मचारिवासी॥

Verily a Brahmana when he is born, is born with three debts or obligations; with Brahma-

harya-studentship to the seers, with sacrifice to the Gods and with procreation to the manes. He becomes verily free from the debts who becomes father of sons, who ... and who dwells (with his teacher) as a student.

अग्नय :—The three sacrificial fires are (1) गार्हपत्य the principal fire belonging to the householder, protecting the house. This is made churning woods (अरणि). Its altar is circular with a diameter of 7 fingers. (2) अन्वाहार्य which is better known as दक्षिणाग्नि because it is situated to the south. It has an altar semicircular in form with a radius of 19 fingers and a ... (3) आहवनीय-The fire prepared for receiving oblations. It is situated to the east and has square altar of a side 21 fingers. The वेदि is between the आहवनीय and गार्हपत्य. The figure make these things clear


आह.
वेदि.
अन्वा.
गार्ह.

आह.

वेदि

अन्वा.

गार्ह.

is that sound which conveys to our mind the idea of a thing as it is understood by the people. He then states the reasons why Grammar should be studied The main object, as summed up by पतञ्जलि, of the study of Grammar is that we may be able to preserve and understand the ancient as well as the modern literature and we may be in a position to create literature. Thus we come to the passage given here which deals with the method in which instruction in words should be given

Translation

Instruction in words should now be given. How is it to be done? Whether right words should be pointed out or whether wrong ones, or whether both kinds of them? Pointing out any one kind can be sufficient It is as follows. By restricting the things which should be eaten, those that are not to be eaten, are inferred to be forbidden When it is said "Five five-nailed (animals) can be eaten," this is inferred that animals other than these should not be eaten Or by forbidding things which should not be eaten, things which can be eaten are restricted. It is as follows. When it is said "a domestic cock is not to be eaten," this is inferred that the wild type can be eaten The same will be the

बृहस्पति as teacher, with इंद्र as student and thousand divine years as the period of study, could not go to the end. What can be said then of the present times? Even he who lives for a very long time, lives for a hundred years (only). What is learnt, is useful in four ways—*viz.* when we acquire it, when we study it, when we teach it and when we practise it. But in that case, the whole of his life will be spent in the time of acquiring (knowledge). Enumeration of every right word is therefore no means to understand words. How then are these words to be understood? By introducing definitions having general as well as particular statements, so that with a little effort, (persons) may understand the biggest collections of words.

शब्दानुशासन—Instruction in words. The word शब्द is here used sometimes in the particular sense of right words.

आहोस्वित्—a disjunctive interrogative particle meaning 'or.' Particles used in this sense are वा, अथवा, उत, उताहो, आहोस्वित्.

कृतं स्यात्—mark the idiom—will do, will suffice.

गम्यते—is inferred. In logical language the root गम् is used in the sense of reaching to a conclusion, inferring.

पञ्च पञ्चनखा—Five five-nailed animals They are शल्यकः श्वाविधो गोधा शशः कूर्मश्च पंचम —The hedgehog, the porcupine, the iguana, the hare and the fifth, the tortoise.

अपभ्रंश—a corrupted form

इहान्वाख्यानं—इहस्य अन्वाख्यानं. The word अन्वाख्यान means a detailed, minute description.

प्रतिपत्ति—understanding The word is used by Kalidasa in his benedictory stanza of रघुवंश वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये । जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ.

प्रतिपदपाठः—पदस्य पदस्य पाठः प्रतिपदपाठः Reading is the literal meaning of the word पाठ but it is used here in the sense of enumeration

पारायण—a complete list

पर्युपयुक्त—spent, exhausted

सामान्यविशेषवत्—This is an adjective of वपुः सामान्य च विशेषश्च सामान्य विशेषौ तौ विद्येते यस्मिन्स्तत्सामान्य विशेषवत्-having general as well as particular statements

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(5)

This passage forms the second subsection of the first chapter of वात्स्यायनीय कामसूत्र. The author वात्स्यायन gives in the first subsection a short history of the science of erotics and notes the contents of his treatise. This sub-section is

a sort of introduction to the treatise. A man' object in life, according to वात्स्यायन, should b three-fold. He must devote himself to do hi duties, to acquire things necessary for leading hi life well and to satisfy his desires. It can thus be noted how broad is this outlook of life. No man's life can be called full, unless and until he achieves these three objects of his life. In a very simple and lucid style, वात्स्यायन here explains how a man should pass his life in attaining the triple object of his life.

Translation

Verily, man whose life is said to be of hundred years, should divide his life and devote himself to fulfil the three objects of his life, in such a way as to make them related with and not detrimental to one another. In pre-adult age, he should do things like learning various subjects of study etc., in youth, he should satisfy his desires and in old-age he should perform his duties and get himself liberated (from the bonds of life and death). Or, as life is unstable, he should devote himself to them as will be convenient, but he must remain celibate as long as he is learning various subjects of study.

Duty is employing oneself, according to the laws governing society, in works of sacrifice etc.

which are generally not resorted to on account of their being less related directly to this world and on account of their result being inapparent, and keeping oneself away, according to the same laws, from actions like eating meat etc., which are generally resorted to on account of their being related directly to this world and on account of their result being apparent. One must know one's duty from the ancient books (Vedas) and from a close contact with those who know their duties. Acquisition is to acquire learning, land, gold, animals, corn, furniture, friends etc. and to increase what is already acquired. One must know the art of acquisition from the life of a great man and from business men well versed in principles of agriculture, cattle-breeding and trade. Desire is the agreeable inclination of the organs of perception viz. ear, skin, eye, tongue, and nose, controlled by mind united with soul, towards their own various objects. Sexual enjoyment, especially, is the soul's successfully satisfied desire of an object, united with self-conceived pleasure, belonging to a particular kind of touch. One must learn this from a treatise on sexual love and by coming in close contact with gallant men leading city life. In case of their simultaneity preference should be given to that mentioned

before. In case of a king however preference should be given to acquisition, for his worldly existence depends on that. The same in case of a courtesan. So much about the knowledge or understanding of the three objects of life.

"Duty being thus less connected with this world, it is proper to have a treatise explaining it. Acquisition of objects also depends on means and they can only be known by a treatise. But desire—sexual desire, being even in lower animals automatically inclined and innate," there is no propriety in having a treatise for it,—so say some learned men. "Being dependant in case of men and women, on many a thing coming together, it expects some means and the understanding of these means can be learnt from a treatise on sexual love," says Vatsyayana. "In lower animals, the females being uncovered, their desire being only for some definite purpose and only in some particular seasons, and their desires being also unintentional, the coming together of lower animals, needs no means."

"One should not employ oneself in doing one's duties, because their result is to occur in future and that is also doubtful. Who that is not a fool will let what is in his hand, pass to the hands of others? A pigeon of today is better than a pea-

cock of tomorrow. Better a sure copper coin than a doubtful coin of gold."—So say materialists "As no doubts should be raised about laws governing society; as some spells done either with a malevolent or a benevolent purpose, do sometimes show their result; as the galaxy of asterisms, the moon, the sun, the stars and the planets, seem to work as if intentionally for the good of others; as existence in this world is marked by the stability of actions specified for the four castes and the four stages of life; and as it is seen that men do cast away seeds in their hands, for the sake of getting corn in future, one must employ oneself in doing one's duty" So says Vatsyayana.

"One should not employ oneself in acquiring desirable things. Because sometimes, even with great efforts, the things for which exertions are made, may not be acquired; whereas, accidentally sometimes, they may be acquired even when no exertions are made for them. All this is thus caused by fate. It is fate alone that brings men either good or evil, which gives them either success or failure, which places them either in prosperity or in adversity. By fate, was Bali made Indra; by fate was he dethroned and fate will again make him." So say fatalists. "All actions being dependent on efforts, some means

are necessary to bring them together. Even a thing which is bound to be, surely depends on some means. No good can come to an inactive man" so says Vatsyayana.

"One should not employ oneself in satisfying one's desires (sexual); because they come in the way of duties and acquisitions, as well as other good things. These desires bring about contact with evil persons, unbecoming actions, impurity and loss of dignity. In the same way they make men mad, base, faithless and undesirable. Many a man, under the influence of sexual desires is known to have perished with all his followers. As for example, the Bhoja named Dandakya, longing for a Brahmin girl, perished with all his relatives and his kingdom, on account of sexual desire. Many others perished under the influence of sexual desire, *e. g.* the king of Gods for Ahalya, the super-strong Kichaka for Draupadi, and Ravana for Sita." So say utilitarians. "Satisfaction of sexual desires is just like taking food, because it is the cause of preserving the body It is also the object of doing our duties and acquiring necessary things. But one must be wise as in the case of other vices. It is not that because there are beggars, that the dishes are not cooked. It is not because there are

animals, that the seed-corns are not sown" says Vatsyayana.

Thus attending towards the acquisition of objects, the satisfaction of desires and the performance of duties, a man enjoys the greatest happiness, without a pang in this world as well as in the other.

शतायुः—शतं वर्षाणि आयुर्यस्य सः। One whose age is that of hundred years. In Vedic age, the span of life was considered to be hundred years. शतायुः पुरुषः occurs many a times in the Vedas. The Vedic prayer पश्येम शरदः शतम्। जीवेम शरदः शतम्। नंदाम शरदः शतम्। मोदाम शरदः शतम्। शृणवाम शरदः शतम्। अदीनाः स्याम शरदः शतम्। should be noted in this connection and particularly the last portion of it.

अन्योन्यानुबद्ध=related or connected with one another. This can be taken either as an adjective *of त्रिवर्ग or an adverb modifying सेवेत.*

अनुपघातकं—which is not detrimental

बाल्य—यशोधर in his जयमंगला टीका describes the division of life as follows—

आषोडशाद्भवेद्बालो यावत्क्षीरान्नवर्तनः।
मध्यमः सप्तति यावत्परतो वृद्ध उच्यते॥

"Till the age of sixteen, he is called बाल, while his main food consists of milk and rice; he is call-

ed a मध्यम till the age of seventy and a वृद्ध after that " Our students should particularly note the length of the middle age, from 16 to 70.

स्थाविर—old age स्थविरस्य भावः स्थाविरम्

यथोपपादम्—यथदोपपद्यते तदा—whenever that will come before him ; as will be convenient. It is an indeclinable-adverb, derived from the root उप + पद्

अलौकिकत्वात्—not being directly connected with the world. Here is given the definition of धर्म—धर्म is of two kinds प्रवृत्तिरूप—what we should do and निवृत्तिरूप—what we should not do. It is sometimes called विधिरूप + निषेधरूप.

श्रुते—From what is heard. वेद's are called श्रुति the ancient books. शास्त्र is the law governing society. These are the widest meanings. The narrow meaning of श्रुति is the Vedas and of शास्त्र is स्मृति cf. श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः as given by मनु.

समवाय—close contact. धर्मोधर explains समवाय as समर्थ and this is the meaning to be taken here. [illegible] समवाय means नित्यसंबन्ध—a constant [illegible]

[illegible]—It is explained by धर्मोधर as गृहोपकरणम्—things necessary for a house i. e. [illegible] How broad is the definition of धर्म

as well as काम given by वात्स्यायन। Hence अर्थ means acquisition.

अध्यक्षप्रचार—The way in which a great man behaves; hence the life of a great man, a leader अध्यक्ष

वार्ता—This is a term used collectively for वैश्यकर्म—कृषि गोरक्षवाणिज्यं वैश्यकर्म स्वभावजम् as given in Gita—agriculture, breeding of cattle and trade, प्रत्यय is a principle.

सत्त्व—here refers to आत्मन:

आभिमानिक सुख—self-conceived pleasure

अर्थ प्रतीति:—The word प्रतीति or प्रत्यय is used in the sense of an experience—a desire satisfied. Hence फलवती अर्थ प्रतीति: means successfully satisfied desire of an object (अर्थ)

नागरिक—belonging to a city. Hence men leading city-life—particularly gallants among them.

वेश्यायाश्च—Another reading is वेश्यायास्तु काम—meaning that in the case of a courtesan, preference should be given *to satisfaction of desires.* But यशोधर does not comment on this reading and further reference to the section dealing with the life of a courtesan, does not support this reading.

The second paragraph discusses whether there is a necessity for a treatise on sexual science and the following paragraphs deal as to the reasons

for which man must employ himself in doing his duty, acquiring the necessaries of life and satisfying his desires.

संप्रयोग पराधीनत्वात्—Being dependent on so many things coming together. Human beings are not animals, to enjoy themselves openly. They have to follow a moral code, have to abide by social laws and have to maintain their etiquette. These all combine the संप्रयोग mentioned here and hence human beings have to devise means for satisfying their desires. ऋतौ—This word is wrongly printed as क्रतौ. There is also another misprint in the same line in प्रवृत्तरबुद्धि—which should be read as प्रवृत्तेरबुद्धि—ऋतौ means in proper season. Among animals, it is said that there are mating seasons.

यावदर्थम् = अर्थमनतिक्रम्य यथास्यात्तथा. only for some definite purpose—that of propagation. This is found in animals. A man does not consider his wife as a child-producing machine, but as a friend, a companion also.

भव्यत्फलत्वात्—Because their result is to occur in future. भव्यत् is the future participle of the root भू.

वरमद्य etc. These are common sayings. cf—A bird in hand is worth two in bush.

[illegible] ho study the science of [illegible] the world. There is [illegible] the principle [illegible] —the [illegible] of [illegible]

[illegible] etc. The sentence [illegible] the argument [illegible] ending in ablative [illegible]

[illegible] those who think that [illegible]

[illegible]—bringing [illegible]

[illegible]—mental [illegible] the way as an obstacle [illegible]

[illegible]

[illegible] happened to go to [illegible] The [illegible] the [illegible] [illegible] and [illegible] which [illegible] with arrows and death [illegible]

became barren and was called afterwards by the name Dandakaranya. The story is given in Valmiki Ramayana and Padma Purana.

अर्थचिंतकाः—अर्थमेवचिंतयंतीति । Those giving preference to अर्थ. Hence utilitarians or politicians.

आहार मधर्माणः—आहारेण समोधर्मो येषां ते which are characterised like taking food.

निःशल्यम्—without a pang; literally without a thorn pricking in their sides.

P. 24

(6)

This is a panegyric of Samudragupta's achievements, composed by the court-poet Harishena. Samudragupta, the most powerful king of the Gupta dynasty, caused this panegyric to be engraved on one of the stone pillars set up six centuries before, by Asoka and incised with his edicts. The pillar at present stands in the fort at Allahabad. This inscription—chiselled on the pillar, survives to this day, practically complete and furnishes a detailed contemporary account of the events of Samudragupta's reign, probably superior to any of its kind in the multitude of Indian Inscriptions. Apart from its value as history, it is of great interest as an important

Sanskrit composition of a type partly in prose and partly in verse. The whole composition, without the colophon, is nothing but one lengthy sentence, suggesting that the pillar is like the arm of mother earth raised above and pointing towards the fame of Samudragupta, all other clauses being adjectival and qualifying Samudragupta.

Translation

Who was embraced by his father with the words "Come, my noble (son)," his hair standing on their ends, speaking of his affection and who, while the courtiers breathed freely (with joys) and while *kinsmen of equal lineage* looked up to him with sad faces, was looked at by his father with eyes, heavy with tears, overcome with love, but penetrating the truth and was told "Protect, then this whole earth,"

Of him, who is clever in rushing into hundreds of battles of various kinds, who depends solely on the strength, valour of his own arms; who has the word पराक्रम as his legend on coins; whose figure is made more attractive, by being covered over with charming scars of a hundred deep wounds caused by many a weapon as the axe, arrow, spike, pike, lance, sword, iron club,

javelin, iron arrow, scimitar etc.; whose great fortune was combined with glory caused by the capture and release of all kings of the Deccan; who is mighty with his powerful influence caused by the forcible extermination of many a king of Aryavarta; who has made all forester-kings as his serfs; whose formidable government has been gratified on all sides by paying all the taxes by obeying his order, and by coming to perform obeisance in person, by the frontier kings and by tribes such as the Malavas, Arjunayanas, Yaudheyas, Madrakas, Abhiras, Sanakanikas, Kakas, and Kharaparikas, whose renown caused by restoring many royal families ruined by loss of their kingdoms came to take rest (only) after traversing the whole world, who has brought (the whole) earth under one bond by extending the prowess of his arms served with such means as self-surrender, presenting and offering of maidens, and soliciting royal decrees stamped with the Garuda seal, for the possession of their own territories by Daivaputras, Sahis, Sahanusahis, Sakas and Murundas, as well as by inhabitants of all islands such as the Ceylonese, who is an unparalleled warrior on the whole of this earth; who has wiped off the names of other kings with the sole of his foot in consequence of the

superabundance of the collection of his various qualities, adorned with a hundred good deeds who is the man causing the good to rise and the bad to be destroyed who is incomprehensible whose tender heart is won over only by devoted submission, who is full of compassion, who gives donations of many hundreds and thousands of cows, who has directed his mind for being initiated to perform a sacrifice for the deliverance of the miserable, poor, helpless and afflicted persons, who is the illuminating incarnation of kindness to men who can be compared with Kubera, Varuna, Indra and Yama, who has appointed officers that are always busy with restoring the wealth of many a king conquered by the prowess of his arms, who puts to shame the preceptor of the lord of Gods by his piercing and well-tested talent and Tunburu, Narada and others by his fine performances of music; who has established his title of "King of Poets" by his various poetical compositions, fit to be models for learned people, who has done many marvellous golden deeds worthy to be praised for a long time to come; who is a mortal as far as he performs actions according to the conventions of this world, but is really a God inhabiting this world;

Of that sovereign of the great kings, Shree

Samudragupta, who is the great-grand-son of the great king, Shree Gupta; who is the grand-son of the great king Shree Ghatotkacha; who is the son of the sovereign of the great kings, Shree Chandragupta; who is the son of the daughter of Lichhavi and who is born of the great queen Kumaradevi,

to point towards his fame pervading the whole surface of land by its rise caused by the conquest of the whole world and attaining the fine pleasure of roaming at will from here to going to the abode of the lord of Gods, is this pillar erected, as if like the raised arm of Earth,

Whose fame rising up in layers, one above the other through the manifestation of charity, valour of arms, perfect tranquility and exposition of sciences and spreading in many ways, purifies the three worlds, like the foamy water of the Ganges flowing in more than one way rapidly, when bursting out after being pent up in the cavity inside the matted hair of God Siva, the Lord of animals

And may this poetical composition of the great general Harishena, who is a servant of the feet of the same sovereign, whose intellect flourishes on account of being favoured to move near (the same sovereign); who is the son of the great

general Dhruvabhuti, who is in charge of the department of war and peace, and who is the minister in charge of princes, be for the welfare and happiness of all beings.

आर्येहीत्युपगुह्य etc—This is a graphic description of how Chandragupta selected Samudragupta as his successor. It points to the custom that the succession was determined according to the wishes of the king and did not necessarily go to the eldest son.

आर्येहि—Separate as आर्य+एहि, the first as संबोधन.

भावपिशुन—Speaking of his affection. पिशुन meaning a backbiter, is very often used in the sense of indicating, speaking of.

उत्कर्णित—उत्कर्ण means having the ears standing erect The form is the past passive participle of the nominal verb, meaning standing erect.

सभ्येषूच्छ्वसितेषु—It is a locative absolute.

म्लान—Sad. Other kinsmen became sad as they were not chosen.

बाष्पगुरु—heavy with tears.

स्वभुजबलपराक्रम—स्वस्य भुजयोर्बलेन युक्तः पराक्रमः It is a मध्यम पदलोपी compound. पराक्रमः is a mental quality, but in the case of Samudragupta, it was

supported by the strength which is a physical one.

पराक्रमांक—अंक here means legend. On many a coin of Samudragupta, we find the letters पराक्रमः as signifying his characteristic legend.

परशुशर etc. The compound gives the names of various weapons used by warriors in the 4th century परशु is well known from the battleaxe of परशुराम. The difference between शर and नाराच is that शर has only an iron end, whereas नाराच is wholly made of iron. Both were thrown with the help of a bow. शंकु is a spike having a nail like end. शक्ति is a weapon, the exact nature of which is not known. In mythological battles, the शक्ति thrown by Indrajit on Lakshmana or by Karna on Ghatotkacha is well known. From the description it seems that it was a missile and was decorated with tinkling bells sounding in its passage. प्रास is a lance which was also thrown as the word denotes. असि a sword needs no description. तोमर is an iron club, a sort of गदा. भिन्दिपाल is a javelin. वैतस्ति is derived from वितस्ति a span. It is the name of an arrow only a span long. The word is found in Mahabharata As to the figure appearing more attractive by scars students may be reminded of Germany where it is said that girls are attracted by the number of

kngs who ruled in Kabul and on the banks of the river Oxus. In the text, these words have been wrongly printed with श. We have still these titles in the forms Shah and Shahenshah in Persian.

शकमुरुण्ड. The Sakas were the western ksatrapas and the Murundas were according to Vayupurana-Arya mlechhas of mixed origin ruling on the left bank of tho Ganges.

आत्मनिवेदन—Complete self-surrender. Mark the word as used in नवविधा भक्ति for the highest stage of devotion.

कन्योपायनदान—Present and offer of maidens. The Shakas were well known for this. They presented maidens to the king and got good posts in government. Hence theso शकाद्याः were called राजशालकाः

गरुत्मत्—is the name of गरुड. Samudragupta's royal seal had an eagle as tho symbol (अंक.)

उत्सर्पि is derived from उत्सृप् to overflow. It means superabundance.

साध्वसाधूदयप्रलय—We bave an example of यथासंख्य in this compound. The word उदय and प्रलय are to be taken respectively with साधु and असाधु The rise of tho good and the destruction of the evil.

भट्टारक—The lexicons give the word as the name by which a king was mentioned by his subordinates. राजा भट्टारकः प्रोक्तः

महादण्डनायक—The word is wrongly printed as as महादण्डनयाक. दण्ड means army. Hence दण्डनायक means a general and महादण्डनायक a great general or commander.

सांधिविग्रहिक—संधिश्च विग्रहश्च संधिविग्रहौ तयोरधिकारी सांधिविग्रहिकः The officer in charge of peace and war.

कुमारामात्य—कुमाराणाममात्यः—The minister in charge of the princes

सर्वभूतहितमुपायास्तु—Wrongly printed as सर्व... यस्तु. a common concluding formula.

P 30

(7)

This passage is taken from Sayana's Commentary on Taittiriya Samhita. After explaining the first section of the first chapter of Part I, Sayan considers the same postion from all stand points. He first explains the various considerations given in पूर्वमीमांसा and then proceeds to comment on the grammatical forms. Before doing that, he raises the question whether grammar is

On the other hand, the Veda sets grammar aside when it says "A Brahmana should never utter words like a mlechha (barbaric) or use bad language, for what is faulty is verily barbaric." There is also plenty of mutual contradiction [illegible] about that the science of grammar has those [illegible] (as authority). What is now said by पाणिनि in his sutras इत्यादिना, कर्तृकर्मणो कृत्यैर्न is found fault with by कात्यायन by saying कृते etc. At some places पाणिनि finds fault with what he has [illegible] said as in the sutra [illegible] etc. Thus [illegible] to the proposition "Grammar is [illegible] as follows

[illegible] grammarians [illegible] because it is [illegible] grammarians. Verily they existed [illegible] will [illegible] quoted their views [illegible] Gargya, Sakatayana, [illegible] and [illegible] quoted in the sutras कृते etc.

[illegible]

[illegible]

words. Neither can it be said that grammar is object-less; because the statement that "A single word known well and used well serves as a कामधेनु—i. e. becomes the means of all our desires being satisfied in heaven" clearly enjoins, that we do our duty in knowing good words and using them. Nor is there anything against the Veda, because the enjoinment of 'not to utter Barbaric words' can be better explained with reference to bad words like गावी etc. There is also no mutual contradiction. It was just for कात्यायन to find fault at some places, when he started to make supplementary rules in the form of determining what was said, what was left to be said and what was wrongly said. Nor is there any self-contradiction, because that is put forward as the view embodied in an objection and its refutation. Hence it is concluded that the words गो etc. are good according to authoritative grammar and that only these words should be used

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प्रत्यक्षं मूलम् = direct proof or ground. This is the first objection raised against the science of grammar, that it is ground-less. The other objections are that (2) it is inconsistent, (3) it is aimless, (4) it is against the injunctions of Veda, and (5) it is full of contradictions. By direct

proof, is meant a proof which can be tested by any of our senses.

गाव्यादि शब्दः—For other words than गावी, see extract (4) गौरित्यस्य गावी, गोणी, गोता, गोपोतलिका इत्येवमादयोपऽभ्रंशा. ।

विगीतत्वम्—The word is derived from the root गै to sing, with the prefix वि. It literally means bad singing, singing out of tune. Hence it came to mean inconsistency.

अनादिसिद्धे—नविद्यते आदिर्यस्य स अनादिः (कालः) । अनादिकालासिद्धे । established from a time, the beginning of which is not known Hence from times immemorial.

अभियुक्त—well-versed, hence authoritative.

भगवता मतम्—The author mentioned here by the epithet भगवत् is not definitely known. The epithet is generally used for पतंजलि, but the context requires that it should refer to a grammarian older than पाणिनि. It may refer to यास्क.

आमूलचूडाडम्—मूलादाचूडपर्यंतम् lit. from the root to the top In Sanskrit we say आपादमस्तक, आनखशिखम् *i. e.* we start from the bottom and go to the top, but the English phrases are 'cap-a-pie', from top to bottom, etc.

इत्यादि प्रयोगात्—what the objector means is

that Panini coined his own words and used them in opposition to the principle mentioned above i.e only those words are good which are consistently found in the usage of authoritative persons. Instead of the old practice of अ आ इ ई etc. Panini says अइउण्. The terms घि, किन्, घु, पु, etc. are all of Panini's coinage

म्लेच्छितवै—This is Vedic infinitive form The root म्लेच्छ् *is given in* धातुपाठ *in the sense of* म्लेच्छ अव्यक्ते शब्दे—to speak indistinctly, in a foreign language; to speak like an अनार्य barbarian.

भूयान्—*Comparative of* बहु.

त्रिमुनि—त्रयो मुनयः यस्य तत्. The three sages referred to are पाणिनि, कात्यायन and पतंजलि. Panini wrote the Sutras, Katyayan the Vartikas and Patanjali, the Bhasya or gloss over them. Inter class students need not go deep down in the explanation of these sutras, as the explanation will be quite unintelligible without a knowledge of Paniniya system. They are merely to understand that here are quoted two sutras ईधियवतिभ्यांच and कर्मवत्कर्मणा तुल्यक्रियः which are declared unnecessary by कात्यायन whereas the sutra सदरिाच्यं etc. clearly states that 'it is unnecessary to teach'. The objector means to say that if it is unnecessary, why should Panini first mention it and then

declare its unnecessariness? प्रक्षालनाद्धि पंकस्य दूरादस्पर्शनं वरम्. Better not to touch mud at all, than first to be muddy and then to wash the mud.

इदं=व्याकरणम्। The second paragraph refutes all the 5 points raised by the objector. The science of grammar is not ground-less, being based on older grammars. The question 'how old' cannot be pushed 'reductio ad absurdum.' Grammars and grammarians are found from times immemorial and it is absurd to discuss whether grammars precede grammarians or vice-versa, just as it is absurd to ask whether a hen precedes an egg or an egg precedes a hen. One without the other cannot be thought of.

बीजाङ्कुरवत्—like a seed and a sprout.

अनादित्वेन—Both being beginningless.

अनवस्था दोष —The fault of non-finality An effect has a cause. That cause must have some another cause. In this way if the argument is stretched to an impossible limit, there occurs the fault of अनवस्था

सांकेतिक—conventional. There is no inconsistency in grammar. Though words in usage from immemorial times are good, it does not preclude us from coining new words for new

ideas or new phraseology from new angles of view Thus Panini is not wrong in preparing terms, because in their own province, they will be equally well-established.

बबरः प्रावाहणिः —The quotation is from Taittiriya Samhita.

नापि निष्फलत्वम्—It has a definite end and is thus not endless or aimless If by knowing good words and using them, one goes to heaven naturally using good words and for that purpose learning grammar is as good as doing one's duty, —the first of the fourfold objects of life.

नापि वेदघात —The fourth point is here refuted. The Vedas by saying that we should not talk like a barbarian does not really intend that we should not even utter them as pointing out incorrect words, but it means only that we should not use them. And how can we save ourselves from using them, unless we know what they are

नापि परस्पर विरोधः—There is no contradiction. This is the list point refuted

वार्तिक—a supplementary rule. The word is derived from वृत्ति—commentary Rules which are found while commenting on a work, are called वार्तिक 's. Its meaning is well given by the words उक्तानुक्त etc. चिन्ता here does not mean care but thinking. A vastika is found when it is

declare its unnecessariness? प्रक्षालनाद्धि पंकस्य दूरादस्पर्शनं वरम्. Better not to touch mud at all, than first to be muddy and then to wash the mud

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नापि परस्पर विरोधः—There is no contradiction. This is the lst point refuted.

वार्तिक—a supplementary rule. The word is derived from वृत्ति—commentary. Rules which are found while commenting on a work, are called वार्तिक 's. Its meaning is well given by the words उक्तानुक्त etc. चिन्ता here does not mean care but thinking. A vastika is fourd when it is

thought as to what was said, what was omitted and what was wrongly stated.

इति सिद्धम्—Q. E. D.

P. 34

(8)

This is also an extract from Sayana Bhasya but from the commentary on Rigveda. Before commenting on the hymns of Rigveda, Sayana writes an exhaustive introduction, in which he discusses the problem of Veda in all its aspects. In this passage given here, Sayana first raises a doubt about the very existence of Veda and removes the doubt in his own way. The discussion shows the scholastic method of Indian logicians that of boldly asserting a statement and then as doubts or objections are being raised, of qualifying the assertion by proper limitations. It also shows the subtle nature of arguments and the adroit way of meeting them. The way in which the self-dependance of Veda is argued, is particularly to be noted.

Translation

What is this, which is called Veda? Neither is there any definition of it nor is there any proof for it. And in absence of these two, nothing whatsoever can be established. Logicians

hold the view that a thing is only established by its definition and proof.

If it is said that Veda may be defined as the last of the three specific means of acquiring knowledge—*viz* perception, inference and verbal authority, it is not so. This definition will be too wide as it will include the law-books of Manu etc., because the characteristic of verbal authority which is taken on the authority of convention as the means of right understanding of what is not perceived, is also applicable to them. If you say that this fault can be removed by the limitative qualification—'provided that it does not emanate from any beings'; even then we say no. The Vedas having been composed by the Supreme Being, do emanate from a being. If it is further said that not being composed by a being possessing some form, they may be called as not emanating from a being, we have also to say no. Because even the Supreme Being is described as having a form by the Vedic mantras "A being with thousand heads" etc. Even when the characteristic is supposed to mean" not being created by a living being that has a form as the result of its (previous) actions, "it can not do, because the Vedas have been created by अग्नि, वायु and आदित्य,—particular living beings. We

know this from the Vedic quotation—"... emanated from अग्नि, यजुर्वेद from वायु and साम... from आदित्य." The creation of the Veda by Supreme Being is to be understood through the direction to अग्नि etc. Let us then define ... the collection of words, forming मंत्र and ब्रा... But even this does not serve the purpose, because it has not been yet determined that "such is ... and such ब्राह्मण." There is therefore no defini... of वेद.

Nor do we see any proof for its real existe... If it is said that the Vedic passage such as "I ... study, O venerable Sir, ऋग्वेद, यजुर्वेद, सामवेद and fourth that of अथर्वन्," should be taken as a proof, we say no. There will then occur, the fault of self dependence; because the passage itself ... from a portion included in the Vedas. Even a clever man cannot stand on his own shoulders. If we take the passages like "Veda alone is the best means of the highest bliss for the twice born" from the law books, as a proof, that will not do, because the law books themselves being based on the Vedas, can be similarly discarded. We can not even think of any proof like direct perception etc., for the Vedas. The universal celebrity of the Vedas can rest on wrong assumption like ... [illegible] universal beliefs as "that the sky is the ..."

It is not therefore possible to accept the real existence of वेद when it can neither be defined or proved. This is the objection.

Thus is said in this respect—The definition that it is composed of मंत्र and ब्राह्मण is faultless. It for this very reason that आपस्तंब in his यज्ञ परिभाषा said that the title वेद is to be given to मंत्र and ब्राह्मण. Their nature will be determined later on. Now we are going to explain Vedas as 'words not emanating from a being' will also be made clear further on. As regards the real existence of वेद we can also adduce proofs as stated before in the form of passages from Vedas and law books and of universal celebrity. Just as the sun, the moon etc. can bring themselves to light even when things like a pot, a cloth etc. are incapable of bringing themselves to light in the same way even when it is impossible for men and others to stand on their own shoulders, the Vedas possessing limit-less power can be a proof for its own existence as well as that of others. It is therefore that traditionists describe the limitless power of वेद as given below—"Veda injunctive can make us know every object, whether it belongs to the past, the present or the future, whether it is very minute or subtle and whether it is either screened from or very far from our

know this from the Vedic quotation—"ऋग्वेद emanated from अग्नि, यजुर्वेद from वायु and सामवेद from आदित्य." The creation of the Vedas by Supreme Being is to be understood through Its direction to अग्नि etc. Let us then define वेद as the collection of words, forming मंत्र and ब्राह्मण. But even this does not serve the purpose, because it has not been yet determined that "such is मंत्र and such ब्राह्मण." There is therefore no definition of वेद.

Nor do we see any proof for its real existence. If it is said that the Vedic passage such as "I study, O venerable Sir, ऋग्वेद, यजुर्वेद, सामवेद and fourth that of अथर्वन्," should be taken as a proof, we say no. There will then occur, the fault of self-dependence, because the passage itself comes from a portion included in the Vedas. Even a clever man cannot stand on his own shoulders. If we take the passages like "Veda alone is the best means of the highest bliss for the twice-born" from the law-books, as a proof, that will not do, because the law-books themselves being based on the Vedas, can be similarly discarded. We cannot even think of any proof like direct perception, etc., for the Vedas. The universal celebrity of the Vedas can rest on wrong assumption like so many universal beliefs as "that the sky is blue."

It is not therefore possible to accept the real existence of वेद when it can neither be defined nor proved. This is the objection.

Thus is said in this respect—The definition that it is composed of मंत्र and ब्राह्मण is faultless. It for this very reason that आपस्तंब in his यज्ञ-परिभाषा said that the title वेद is to be given to मंत्र and ब्राह्मण. Their nature will be determined later on. Now we are going to explain Vedas as 'words not emanating from a being' will also be made clear further on. As regards the real existence of वेद we can also adduce proofs as stated before in the form of passages from Vedas and law books and of universal celebrity. Just as the sun, the moon etc. can bring themselves to light even when things like a jar, a cloth etc. are incapable of bringing themselves to light, in the same way even when it is impossible for men and others to stand on their own shoulders, the Veda possessing limit-less power can be a proof for its own existence as well as that of others. It is therefore that traditionists describe the limitless power of वेद as given below—"Vedic injunction can make us know every object, whether it belongs to the past, the present or the future, whether it is very minute or subtle and whether it is either screened from or very far from our

view." This being so, unassailable becomes also the proof of law-books based on the Vedas and that of universal celebrity based on the Veda as well as the law-books. It thus stands to reason that वेद established by its definition as well as by its proof, is not possible to be made non-existent by any चार्वाक or a similar fellow.

लक्षण—Characteristic, definition. लक्षण is described by the logicians as अव्याप्त्यतिव्याप्त्यसंभव रहितं लक्षणम्—a definition ought to be free from three defects—अव्याप्ति, and अतिव्याप्ति असंभव व्याप्ति is concomitance. If a definition is concomitant, it will be either narrow, wide or impossible. For instance (1) if a man is defined as an animal which cooks its food, the definition will be narrow, because it will not cover cannibals, savages eating raw flesh and ascetics who subsist only on fruits. Hence the definition is अव्याप्त i. e. it is not applicable to all men. (2) if a cow is defined as an animal giving milk, the definition will be wide, as it will include even other animals—all mammals. Here the definition will be अतिव्याप्त because it will be applicable to so many animals not coming under the leading case. (3) if a bird is defined as an animal having beaks the definition will be impossible. Hence a real definition should be free from all these

defects and should exactly cover the things meant by it.

प्रमाणं—proof. The word in logic means the means by which we apprehend real knowledge The number of प्रमाण's varies with different sciences. The सांख्य's admit only three—प्रत्यक्ष direct perception by the senses, अनुमान—inference and आगम—verbal authority. The logicians add one more—i. e. उपमान—analogy while the Vedantins have six, by adding अनुपलब्धि and अर्थापत्ति. अनुपलब्धि is non-perception and अर्थापत्ति is circumstantial inference, the stock example being पीनो देवदत्तो दिवा न भुङ्क्ते तस्मात् रात्रावयं भुङ्क्ते ।

व्यतिरेक—This is also a logical term opposite to अन्वय. अन्वय is तत्सत्त्वे तत्सत्त्वम् and व्यतिरेक is तदभावे तदभावः Hence व्यतिरेकेण means without.

प्रत्यक्षानुमानागमेषु—among the three kinds of proofs प्रत्यक्ष, अनुमान and आगम (admitted by the Sankhyas)

समयबलेन—on the authority of convention समय is that which is accepted by all.

विशेषण—an adjective hence any qualification which limits the sense of a word.

विशेषणारोप इति is wrongly printed. Correct it as विशेषणाद् दोष इति.

इतिचेत्—mark the hair splitting in the argument. In the first place an आगम is said to

be the means of right understanding of what is not perceived e. g. स्वर्ग, नरक etc. But this understanding is caused by the Vedas, the law-books and the puranas. Hence we qualify अपौरुषेयत्वे सति which does not emanate from a being. But God is also a being, hence we further qualify कर्मफलरूप etc.

मंत्र ब्राह्मण—Generally mantras are the formulae used in practices while ब्राह्मण's are those portions which explain the mantras. After much discussion, सायन goes to the length of saying, at last, that what has been called a मंत्र in sacred religious books is a मंत्र and what is therein called ब्राह्मण is a ब्राह्मण. But Veda consists of nothing but these two.

आत्माश्रयत्व—is the fault of depending on one's self for the proof. In order to prove a certain quality of a certain thing, some other thing is essential. My truthfulness must be attested by some one else. If no man is found to certify my veracity and I alone cry aloud about it, it will be said to be आत्माश्रय or स्वाश्रय.

पूर्व पक्ष—The objection. The refutation is called उत्तर पक्ष or सिद्धान्त

उपरिष्टात्—afterwards— पश्चात्.

यथा पदस्तरति .—Very adroitly सायन here refutes the fault of आत्माश्रय what he means to say

is this. In some cases स्वाश्रयत्व is no fault. For example. What makes us see the sun? Does the light which makes us see the light of the sun emanate from anything else? No. But then do not say therefore that we do not see the sun. If the sun's light is taken as a proof for the light of the sun, why should not the authority of Veda be taken as a proof for Veda? Thus in exceptional cases, we are required to put aside the fault of स्वाश्रयत्व and if we can do so in the case of the sun, there is no reason why we should not do it in the case of the Vedas.

चोदना—Vedic or scriptural injunction. The मीमांसक's consider this as the foundation of religion. Their definition of धर्म is चोदनालक्षणोऽर्थो धर्मः—Duty is that which is characterised by Vedic injunction. Whatever is told in the Scriptures to do that is धर्म.

व्यवहिते—The word is derived from धा with व्यव, of which it is the past participle. Hence व्यवहित means intercepted by something screened from our view.

चार्वाक—An atheistic thinker of the old times. He believed neither in God, nor in स्वर्ग, नरक, पुनर्जन्म etc. His preaching was "Eat drink and be merry and never care for the morrow."

touch is generally expressed in the following couplet.

भस्मी भूतस्य देहस्य पुनरागमनं कुतः ?
तस्मात्सर्वं प्रयत्नेन ऋणं कृत्वा घृतं पिबेत् ।

इति स्थितम्—Thus it stands. Thus it is proved.

P. 40

(9)

This is a very modern passage, having been taken from Dayanand Saraswati's introduction to his commentary on ऋग्वेद. After सायन, दयानंद is a commentator of any note on ऋग्वेद. As is well-known, he was the founder of the present आर्यसमाज which accepts only the authority of the Vedas and not of any other old scripture. Dayananda's style is forcible and full of reason though a little one-sided. He interprets Veda in his own fanciful fashion quite separate from any other old method. So many writers ancient as well as modern have given their different interpretations of the Vedas, that we need not grumble to prove more from the pen of Dayanand. In this passage he tries to prove that the Vedas directly derived from God are eternal.

Translation

Just as it is determined with the proof of the

man, only that language will be retained and not anything else than what has been studied. Thus at the commencement of the creation, no one could have perceived anything, unless that had been originally expressed and taught by God. How can there be retention and how without it, remembrance? And without remembrance one cannot have even a particle of learning.

But sir, there is the natural activity of man and his experience therein of pleasure and pain As these proceed from time to time and stage to stage, learning is bound to advance. What for then should we admit that the Vedas have been emanated from God? To this we say thus. Just as at present without learning from others, no one can become learned and make any progress in learning, similarly like an uninstructed child or a savage man, no one could have learnt anything or made any progress in learning, had there been no original expression and teaching by God. If without instruction, children and savage men know nothing whatsoever as regards language or knowledge learnt by men, what can we say about the creation of different sciences? Hence the Vedic knowledge which has been directly derived from God, must be eternal

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युक्त्या—by means of argument.

स्वरूप—In the words स्वरूपतः and स्वरूप ज्ञानम् the word स्वरूप is used to denote the essence of a thing. Hence it means really or in the real sense.

शशशृङ्ग—etc. This is what is called मिथ्याध्यवसिति—a way in which the impossibility of a thing is made to depend upon an impossible contingency. It is defined thus,

> किंचिन्मिथ्यात्वसिद्ध्यर्थं मिथ्यार्थान्तरकल्पनम् ।
> मिथ्याध्यवसितिर्वेश्यां वशयेत्खस्रजं वहन् ॥

मिथ्याध्यवसिति is the creation of a false thing which does not exist at all, in order to prove the falseness of a thing; e. g. one wearing a garland of flowers growing in the sky, can keep a courtesan under control.

अनुभव is experience, perception. But it can be real as well as unreal, what is experienced in a dream is unreal. Hence the word यथार्थ is used to qualify it.

संस्कार—Literally it means refinement, embellishment, that which is done to make a thing good. Here it means proper retention.

प्रवृत्तिनिवृत्ती-Dual. That which impels you to do a thing or retards you from doing it. Hence activity and inactivity.

उपदेश—The word is used in its grammatical sense. उपदेश आद्योच्चारणम्. The original expression is called उपदेश.

अशिक्षित बालक वनस्थवत्—Dayanand here gives two examples for the proof of his assertion. An uninstructed child or a savage leading a jungle life knows nothing coming in contact with a man who teaches him. Without this contact we know that they remain quite ignorant.

रवह्वीराह्व is wrongly printed for दीरवराह्व.

P. 44

(10)

This passage is taken from Taittiriya Brahman II 3—10. Students will find it a relief to go again to the simple style of the Brahmanas after the tiresome discussions of the scientists and commentators. There are some magical sites described in the Brahmanas and this is one to make oneself dear to others. It is a काम्य योग as called by सायन. It also expresses how women make men to offer what they want. Nothing is known as what is स्थागर mentioned herein The words चतुर्होत्, पंचहोत्, षड्होत्, सप्तहोत्, संभार and पत्नी refer to मंत्र's or incantations famous by these names and given in the Brahmans

तं—goes with अनु—after him.

सावित्री—is the patronymic of सीता.

भगवः—The Vocative singular of भगवत् used in Vedas.

उपत्वा यानि—The preposition उप goes with यानि which is Imperative first person of the root या. In Vedic languages उपसर्ग's were used away from verbs, generally before and sometimes after the verb, with the object of the verb intercepted between the preposition and the verb.

अलंकार—decoration, charm.

व्याख्याय—Lit. after explaining. Here used in the sense of repeating, reciting, chanting.

आवव्राज—made her go.

अर्थ—Its Vedic meaning is habitation, house.

भोगमैव हारयंते—भोगं + आ + एव + हारयंति. Here the अव्यय-एव comes between the उपसर्ग-आ and the verb हारयंति, the causal of हृ to bring.

P. 46

(11)

This last passage is the last section of what is known as शीक्षाध्याय in Taittiriya Aranyaka. It gives a practical advice to students who have finished their studies and are to enter the worldly life. It is like a convocation address and is fitly

included in the advice given to Hindu University Graduates at the time of convocation.

Translation

After explaining Veda, the teacher instructs the pupil—speak the truth. Do your duty. Never swerve from your study. Do not break the line of progeny, after offering to your teacher, wealth liked by him. You should not swerve from the truth. You should not swerve from duty. You should not swerve from welfare. You should not swerve from happiness. You should not swerve from study and teaching. You should not swerve from actions meant to propitiate Gods and manes. Respect your mother like God. Respect your father like God. Respect your teacher like God. Respect a guest like God. Whatever actions are unobjectionable are to be followed by you and not other actions. Whatever are our good deeds, are to be followed by you and not other deeds. Those brahmins who are better than us, are to be comforted by you with seat etc. You should give with faith. You should not give with want of faith. You should give according to your wealth. You should give for shame. You should give for fear. You should give according to your knowledge. Now there may be some

उपयोगी संस्कृत पुस्तकें